

AN ^{Scotland chap. 1 -}
¹⁷ ^{2.}
EXHORTA-
TION

OF THE PARTICULAR
Kirks of Christ in Scotland

TO
their Sister Kirk in Edinburgh.



Printed Anno 1624

AN

EXHIBIT

TION

OF THE PARTITION

OF THE CHURCH OF ST. MARTIN

TO

THE CHURCH OF ST. MARTIN



Printed and bound by

TO THEIR DEAR- EST AND WORTHIEST

Sister the Kirck of Christ at Edinburgh,

*Grace to you & peace from God our fa-
ther, and the Lord Iesus Christ.*



E may all of us discern *The crosse*
by our unprepared mindes *semeth strange*
for suffering such evils as *where there*
are dayly incident to all *is want of*
men, as they are men, how *preparation*
we are disposed to take up
the crosse of Christ, and to

beare that other sort of afflictions, that are
proper to Christians, as they are professors
of the Gospel: for albeit that all *vices doe*
crie in our eares, that we be woful creatures,
subjected through sinne to manie miseries;
albeit the lamentable example of others set
the same lesson manie a time before our
eyes, & albeit we doe often feeble the spar-
kles of the fire upon our own bodies, and
may knowe the warning peeces before the
Lords great ordnance, yet when tribulation
commeth within our doores, we think it al-
most as strange, and intertaine it as impati-
ently, as if it had never knocked, nor given
a warning before: the loue of the world, &

the secure fruition of present prosperitie naturally so filling the heart, that it leaveth no roome for the expectation of adversitie. We may finde upon greater reason the like untoward disposition of heart, when we are called to suffer for the profession of the gospel: for we have been taught from the beginning, that all that will live godlie in Iesus Christ must suffer persecution, that the godlie shall weepe, and lament, but the world shall rejoyce; often hath it been beaten in our eares, that we would ere long be put to our triall; We might also by the light of the fires of affliction in other Kirks beside us, have discovered our owne dangers, and prepared our selues against them; and which is more, and draweth nearer, in the tryall begunne, and continued at home amongst our selues, we might have beholden the common case, and condition of us all; yet no sooner are we assayed a new againe with the smallest threatnings, but we are put to such perplexitie, as if eyther we of all Christians were excepted from affliction, and to us onely Christ should be a Saviour without a crosse, or els that for fear of the losse of some worldly dignitie, or temporal commoditie, we should so much as enter in deliberation whether to change anie part of our holly, and comfortable profession.

Yee

5
Yee are set upon the stage at this time
(right reverend, and dearest sister) to act
your part, we are the beholders, al our eyes
round about are fixed upon you, you are
made a spectacle after a speciall maner to
the world, to angels, to men; your care
must be so to carrie your selues, that yee
drawe not on by your sinning against God,
a greater judgement, then man can remoue
again; that you commit not that which may
be a blot to your profession, and either a
bleeding wound to your consciences, while
yee liue, or the beginning of an endlesse
defection. Make not the faces of so ma-
nie, as behold you, and are readie to suffer
with you to be ashamed, because of you :
Beware to doe that, which will make
your friends, and the followers of Christ
to mourne, and your enemies the favourers
of Antichrist to rejoyce.

We cannot denye (most worthie Sister) but both our pastors, and professors
haue beene watered manie times with
that large river of Eden, that gladdened
your citie, and haue received both light,
and heate from your golden Candle-
sticks. You may therefore without of-
fence of anie, expect at our hands some
thankfull reflexe and Christian reciproca-
tion at this time.

*What care is
required
of the
kirk of Edin-
burgh in the
present trial*

*The duties
of
other kirks
owe to the
kirk of Ed-
inburgh.*

remorse of
conscience
tormenteth
defection
and sur-
pauze vll
allow upon
admitting of
change.

We must first of all earnestly beseech you, by the peace of your soules, & by the price of your redemption, that ye change nothing in the worship of God upon any suddain fear, or perturbation of minde, with a secret doubting, and contradiction from your owne consciences: for when the cloude of passion is past over, and the light breaketh out again, the accusations of conscience shall be more insufferable, nor the importunitie of temptation is now; the feares of the judgement of God shall be greater, then now be the feares of the wrath of the world. And when yee haue changed the comfortable worship of God with husks, & emptie ceremonies that nourish not, either yee shall with remorse returne to eat bread, in the old manner in your fathers house, or els yee shall dolefully goe on from evil to worse, your consciences, which yee haue greeved, perpetually tormenting you, and the one side whom ye haue hardened, crying out upon your olde hypocrisie, and the other side whome yee haue deserted, upon your new apostasie. That, which your conscience would not suffer you to doe, for any pretended church authoritie, for all the arguments, & reasons that haue been multiplied, and for the doctrine and example of your own pastors, if yee shall now through feare of

of anie worldly losse suddainly admit, what shall al these, who have been your witnesses from the beginning of this controversie, judge, but that yee are a multitude of wilful worldlings; that yee haue in your prosperitie counterfeited the voice, and caried the opinion of good Christians, as the parrot can learne to imitate the voice of man; but now when yee are beaten with the parrot, yee returne to your own voice, and manifestly declare of what kinde you are.

Secondly, when yon heare that suggested unto you, which is the scope of the worldlings text; Ioh. 11. 48. *If we let him alone the Romans shall come, and take awaie both our place, and our nation;* if yee adhere to the reformation, & retain Christ, as you haue learned him; both Session, and counsell will be removed, and your towne will turne to nothing. Remember that which was once taught you upon that place, by your owne holie, and heauenly preacher M. Rollock in his powerfull manner. That the wisedome of the world looketh to the present estate, and condition of things; if with it Christ, and the puritie of religion may subsist, then will they embrace Christ, & religion, otherwise they bidde them farewell. But the wisedome of God (saith he) layeth Christ, and the puritie of Christian religion for a

The worldlings text & the Christians comparison together.

Reus
ground, and shene closeth her eyes to all e-
vents whatsoever for Christ, and religion
should not be servants to policie, but poli-
cie, and this whole world should serue
Christ, and religion. The Iewes preferring
their estate to Christ, and fearing ruine, if
Christ should liue, they kill him to saue
their nation, but the same was the cause,
that in the iustice of God the Romans
came, and destroyed their nation. The Lord
hath moe waies then your town hath ports,
to bring in his wrath, and for magnifying
his owne wisdom, and snaring of men in
their wisdom, manie times judgment en-
tereth by the port, that pollicie hath locked
fastest. They wanted not in those daies their
owne pretexts, none of them was so shame-
lesse, as to set himself against God, as God,
they had their owne cunning to colour the
matter, and pulled forth their eyes least they
should see, that God, against whom they
fought, as men deale now with Christ, and
the puritie of religion. The more know-
ledge, and the lesse conscience we finde in
anie age, we may look for the fouler errors,
and the fairer covers. Oppose also to that
the Christians text Matth. 16. 26. and with
elevation of heart think seriously, what hath
a man profited, if he should gaine the whole
world, and lose his owne soule? or what can

a man

a man giue in exchange for his soule? 1. the immortal soule of man may be losed. 2. the gaining of the world is the ordinarie cause of the losse of the soule. 3. it is extreame follie to loose the soule for gaining of the world: for first it is an unprofitable gaine, what hath a man profited? and next it is an unreparable losse, what can a man giue in exchange for his soule, so that the losse of one soule, is the eternall losse of that which is more worth then the whole world. 4. he maketh themselves judges, and demandeth them for their farther conviction. But in this lieth the deceit, that while men to their own conviction acknowledge it to be madnesse to loose their soules for the world, they obserue not, or will not suffer themselves to obserue the secret, but sure conjunction betwixt the sinful courses they betake them selues to for gaining the world, and betwixt the losse of their soules. Purge your affections of this particular feare, and quit your selues of such things, as woe your flesh, and court your carnal senses: Covetousnes is the roote of all evil, ease savoureth not the things that be of God, but those that be of men, and whosoever shall be ashamed of Christ and his words in this adulterous, and sinfull generation, of him also shall the Sonne of man be ashamed
when

when he cometh in the glorie of his father with his holie angels.

God bleſſeth
not a worship
not directed
by his word.

Thirdly, when yee haue happilie removed the world, and all worldlie tentations from betwixt your eye & the cause in hand; for your resolution yee neede not to search after curiosities of learning, nor wander after uncertainties of opinions; but limiting and directing your sight, **1** Look first upward to the glorious majestic of God, who is present at his owne worship, & neither accepteth, nor bleſseth a worship, that is not directed by his own word: thinke as in his sight, whether yee may looke for a more sensible testification of his comfortable presence in your soules at the celebration of the Lords supper, when ye draw nearest to Christs institution, or when Christs gesture of sitting is abolished as common, & profane, & the Antichrists gesture of kneeling is enforced as more humble and holy; the table of the Lord either taken away or turned into a cupboard, our eating & drinking into a minſed and pinched tasting, our conjunct communicating into a confused ~~disputation~~, our sacramental breaking in the time of the action into a formal carving before the action, our kindly, and christian distribution into a steward like dispensation, the enunciatue words of the institution, in-

ſipation

to an idle petition and repetition, and our spirituall exhortations according to Christs example into a comfortlesse deadnes, & silence. Such Churches, as never saw better, may haue some comfort in this, but for you who haue seene the glorie of the first temple in this land, and who call to minde with what heauenly meditation, liuelie affection, large consolation, and with what spirituall resolution yee were wonte to be filled; It is a wonder, when yee see this new ministrati- on with your eyes, that your hearts melt not within you, that your flesh crieth not out for the living God, that yee weepe not with a louder voice then the voice of their joy, who shoute now having gotten the arke of the Lord upon a cart, that ye prefer not the poorest parish in the land with the libertie of Christs institution, to your owne taber- nacles and courts, that of late were so amia- ble, that your soules longed, and fainted for them.

2 Looke back, and see how the house of God was builded, and the headstone put upon it by Gods owne hand to the admi- ration of the christian world about us; what unitie of ministers, authoritie of assemblies, order of ministrie, puritie of external, pow- er of internall worship, what zeale, and in- dignation against all impietie, and iniquitie.

And

Building, & demolishing of the house of God com- pared toge- ther.

And againe by what methods, and machinations haue succeeded, for unitie, diuision, for authority anarchie, for order hierarchy, for puritie of worship antichristian ceremonies, for power of godlines superstition & profanitie, and for zeale, and indignation, nothing but lukewarmnes, and toleration. In all these considerations, as this nationall kirk was eminent aboue other nations, so were yee aboue us all, as farre as in ciuill dignitie. And shall we liue to see the day, when for the confused feare of an uncertaine losse, our Ierusalem shall become Romish, our Philadelphia become Laodicea, our fountain be turned into a puddle, our glorie become our shame, our Najoth, our beautie turn to be onr blemish, our lothing, our deformitie.

*The blessings
upon the re-
formation,
& judge-
ments upon
desfection
compared
together.*

Looke back also to the course of his blessings upon our reformation, & the perpetual course of his judgments upō our desfection. We know the power of the Lords particular providence in al the works under the sunne, & should haue learned against the atheisme of the times to haue referred notable judgments to their own procuring causes. The darknes, lightning, thunder, haile & rain at the ratificatiō of these rites that now molest us; the inundations, the hunger, and cold, the sicknesses and death, since can

not yet be worn out of our senses, & shal be kept in memory by the generations after us.

Looke again back, & compare the many reverend assemblies, which we haue kept with that one new meeting at Perth, & trie the spirits. The place of the 95 Psal. is impertinent, neither can it be a commandement, for at sometimes it is not lawfull to kneele before him, & no man wil say, that we are commanded so oft, as we worship, to kneel. The second, and third reasons in the act, beside other absurdities, do charge the Lord Iesus Christ with his disciples, & al the kirks that haue used Christs gesture after him with an unreuerent behaviour in a holy action. And whether the memorie of by past, or the multiplicatiō of present superstition, (which is the fourth pretence in the act) might not haue giuen a better narratiue for the contrarie conclusion, the times haue giuen verdict.

The former assemblies compared with Perth assemblies.

3 Looke inwards into your owne heart, that you may finde the testimonie of a good conscience, one sure note whereof, is this, that in cases cōtroverted a good conscience taketh ever the surest, and safest side. Perjurie is a hainous sin, & odious to the world. Idolatrie is against the first commandements of the first table, & is no lesse abominable in the sight of the alseeing jealous God then

A good conscience man-keith choise of the surest way.

then is adulterie to a jealous husband, whē it is committed before his eyes. Now it is known to us all, that in our confessions and covenants we haue abjured al Antichrist his rites, and ceremonies added to the ministration of the true sacraments without the word of God (of the which sort, this kneeling was esteemed to be one, and cannot escape this censure more then other popish rites) & it is as certaine, that all the fetches, and fingers that haue beene busied about this knot haue not loosed it. Kneeling also before the elements is proved to be Idolatry, not onely in that sense, that a glance of the eye, or a gesture, and a rash word of anger, are adulterie, and murther by Christs owne interpretation, but also being taken, as it is commanded in the act; both because it is kneeling with direction before a creature, and that it is done in reverence of the sacrament. The greatest clarkes among our opposites can giue no other answers, nor differences betwixt this kneeling, & the worship of images, but that the one is somewhat *inhesiue in objecto*, or *adhesiue per objectum*, but the other is *abstractiue ab objecto*, and that the sacrament is *objectum a quo significatiue*, which darke distinctions, and subtile evasions can be conceived but of a few, neither can these few finde in them anie satisfaction.

But

But upon the other side Christs gesture of sitting at the communion is free of the fear of both these rocks. And therefore while the superstitious conscience will be pleased with the appearance of humilitie, and the servile conscience will follow example and authoritie, and the blinde conscience swalloweth downe bunchbacked camels, and gnats, counting all under indifferencie, and the bould conscience will venture with sacrificing Saul stoutelie, & the presumptuous conscience will take leaue for worldly respects, and say, in this *the Lord be merciful unto me*; In the meane time the good conscience labouring to keepe integritie, will take the safest, and surest course for her constant tranquillitie, that she neither be guiltie of perjurie nor Idolatrie.

4 Looke forward, and yee shall see the wide doore of traditions cast open, whereby the whole multitude, & theatrical pompe not onely of English, but popish rites, woodbind to the gospell may as well enter, when authoritie biddeth them, as these called innocent ceremonies. And when we haue received the shadow, what can we looke for lesse then for the substance, for which some are secretly as busie, as others openly are for ceremonies. The diuill hath put the warpe of defection long since upon his

*A little chape
openeth the
doore to tra-
ditions, and
the substance
of poperie.*

his beame amongst us, he will not let it out
of his loome, but wil still employ one ma-
lignant witt after another to make it out.
And the Lord in his justice may plague pre-
ceeding defections with following apostat-
sie, whatsoever be the intention of the pre-
sent urgers.

*A care is to
be had of
the posterity.*

Looke forward, what shal be the case of
the posteritie, and of your owne children,
whether they shall haue cause to curse their
predecessors, that resisted not the beginnings
of evil, and who were more careful of their
civil then of their spiritual liberties. Their
hearts shall mourne, and the tear manie a
time shall fal into their eye, when they shall
behold so fair a building, so deerely con-
quelled, so firmlie grounded, so compactly
builded, so wel lighted, so wholesome to
dwell in, so meet for God, and his Angels to
delite in, so fruitfull a paradise as this kirke
was, wherein they should haue succeeded, to
be pitifullie ruined by their fathers, posses-
sed by their enemies, and made a denne of
uncleane spirits.

*the evil day,
the day of
death, and of
judgment
approaching
should bri-
dle us.*

Looke yet forward a litle. yee know we
haue no pattent for our peace, but the evils
of the times tell us of evill times: death it
self is not far from everie one of us, and
Christ at last shall come to judgment to pu-
nish them, who obey not the Gospell, with

ever

everlasting destruction from the presence of
the Lord, and the glorie of his power, and
to be glorified in his Saints, & to be admir-
red in all them that belecue. In these three
greatest terrours, what joy of heart shal it be
unto you? that God by his singular care, not
for your merits aboue others, that fall, but
to make you examples of his grace, hath
kept you in so dangerous dayes from the
streā of defection; that he hath made you to
shine as the stars in heaven, whē others like
the sand of the sea shore haue been covered
with the inundations of the time. So manie
of you, as haue seen better times haue not
now long to liue, your eye is upon the
marke, yee are almost at the ende of your
race, and the crowne is readie for you, and
shall yee turne your back upon God, leaue
that course, whereby yee haue all your assu-
rance, and comfort of salvation, and returne
now to the garlick, and onyons of Egypt,
when yee are so neere to the promised Ca-
naan. Better yee be fynyed by others, then
that ye file your selues, and the darknesse of
Blacknesse is far more tollerable, then the
blacknes of darknes. *Cum innocens de peccatis
metuit, de innocentia gloriatur Hieron. Qui-
uis nobis vilis est peccata, sibi pura comes est con-
scientia. Tiburt.*

Looke also about you. for if yee looke

*Malefactors,
mockers, suf-
ferers, pa-
pists, weake
breshen cal-
me to watch
and suffer.*

to Malefactors, it is better, if the wil of God
be so, that ye suffer for wel doing, then for
evil doing, for his quarrel, the for your own
finnes, never refuse to taste of the brim of
that cup, the dregs wherof, & third draught
might haue been your portion. If ye looke
to Mockers, resoluē with Iob. 17. 6. to be
made a by word of the people, & as it were
a tabret. for eyther thou must be a mocker
with Ismael, or sustaine mockings, & detri-
sions with Isaack. If ye looke to them who
suffer in other places, their trials are fierie, &
they haue suffered to the blood, yours are
but earthen, or aerie, & ye haue not yet suf-
fered with joy the spoyling of your goods.
If ye looke to papists, and aduersaries, har-
den them not; & most of al, when ye looke
upon weake prof. flors, giue them no of-
fence; neither doe that which is scandalous,
or may be unto them a stumbling block.
Neither your inward intention, nor the out-
ward commandment of the magistrate will
remoue the moral, perpetual, and uniuersal
reason, that is giuen by the Apostle without
anie exception, *Destroy not him, for whom
Christ died.* Neither your good meaning,
nor ciuill authoritie, will make it cease to
be scandall, nor cease to be sin, nor cease
to be your sinne. And thus except ye blind
your eyes wilfully, and put away a good
conscience,

conscience, looke whether ye will, whether upward, or back, or inward, or forward, or about you, all cal you to be readie upon the watch word to suffer, al promise you joy, & comfort in your sufferings. Let the brambles of the wood that can doe noe better rule over the trees of the forest; continue ye still like the oliue, the fig tree, the vine; loose not your fatnes, your sweetnes, your cheerefulnes for the fatteest, the sweetest, and most pleasant preferments.

Thinke it not sufficient, that ye haue before this time giuen testification of your zeale to your ancient libertie, and of your misliking of the present course of conformatie. If you shall be wearie now, or make defection; all your former testification will be a direct accusation against your selues. Pilate protested thrice that he found no fault in Christ, & laboured to set him free; but least he be reputed a smal friend to Caesar, at last he delivered him to be crucified. Darius laboured all the day til the setting of the sunne to deliver Daniel, but overcome with importunitie, he condemneth him at last to the lyons denne; which made him to passe that night without meate, sleep, or musicke. Your reasons, and motiues that ye stood upon before, doe yet stand without change in the power of your consciences,

Constancy to the end is required in a witness of the truth.

and therefore drawe not upon your selves
after so long a day, a restless night of doole,
and desolation.

His majesties
wisdom will
gule his an-
ger.

Object not his Majesties wrath, nor your
Pastors delations, nor the examples of o-
ther Kirks. Think not that his gracious ma-
jestie hath quite forgotten what he was once
himself, or that he will not pittie his owne
woonted case in your persons now, as Au-
gustine did the Manicheans, greater Here-
ticks, then we are imagined to be. *Illi in vos*
sciant, qui nullo tali errore decepti sunt, quali
vos deceptos vident, ego autem sanire in vos om-
nino non possum, quos sicut meipsum illo tempo-
re, ita nunc debeo sustinere, & tanta patientia
vobiscum agere, quanta mecum egerunt proximi
mei. His Majestie will not refuse at your
hands the offer that Ierusalé made to Alex-
ander. They could not suffer his image to
be erected in their temple, but they were
readie to please him in everie thing wherein
God was not displeased, as to begin the ac-
counts of their times from his entrie to the
towne, and to giue him the name of all their
first borne sonnes. If you shall offer, what
is Cæsars, and what is yours, he can not of-
fend that yee keepe Christs royall preroga-
tive to himself. He was not a defender, but
a persecuter of the faith (whom for respect
to our Dread Sovereaine we will not name)

who

who inserted the images of the false gods into his owne picture, that no man could adore the Emperour, and not adore them, and if anie refused they were punished, as guiltie of *lase majestatis*. We looke never to see your civil obedience, and the practise of Idolatrous ceremonies so straitlie joyned, neither in his majesties opinion, nor in his injunctions to his good people.

Neither can your Ministers forget themselves so farre, as to set themselves to be instruments to draw the wrath of a King upon their owne flock. If they were justly offended, they would rather send up their complaints to heauen, then their miscontentments to court, and would rather informe you by scripture, then enforce you by authoritie, they would choose rather to draw your mindes to them selves, then your moneyes to others. *Pastores facti estis, non percussores, Nova atque inaudita est ista predicatio, qua verberibus exigit fidem. Aliud est quod agitur typho superbia, aliud zelo disciplina. Plus erga corrigendos agat benevolentia, quam severitas, plus cohortatio, quā comminatio, plus charitas, quam potestas. Sed hi, qui qua sua sunt querunt, non qua Jesu Christi facile ab hac lege discernuntur.*

Other Kirks abroad which have not beene favoured with your measure of reformation

2. f. ---

*The dutie of
the Ministers
of Edin-
burgh.*

*The example
of other
kirks not to
be objected.*

mation, haue been exercised with their own trials, but never had the happie occasion to giue you example of suffering. The Lord hath been more liberal to us, & requireth of us that we giue example, & encouragement to them to aspire to our perfection. We all suffer in the same cause of Christ, some for his person, some for his priesthood, & some for his princely office. If we looke to the enimies, and not to the equitie of the cause, there is great inequality of sufferings, yet the promise of blessednes is pronounced upon them, who suffer in the last times by Christians, no lesse then to them, who in the primitive times were persecuted by the heathen. Were the question now of the profession of the name of Christ, manie say they would be martyrs, who now are persecuters: but the question would be, whether conscience, or credite were their cause. In matters of this sort, that we are about, especially where the discredit, and scoffing of the world waiteth on, conscience may be the more sensible discerned; and the lesse the cause be, providing it be Christs cause, the more acceptable to God, & the more comfortable to thy self is thy suffering. If by no meanes, when all are assaied with God and the King, and your pastors, you can decline the crosse; but if the will of God be that ye suffer

suffer; then denie, and lay aside your selues;
take on the crosse, and follow Christ, ap-
plying joyfully to your soules al the cōforts
that the word furnisheth in affliction, whe-
ther the Lords rich promises; or the sweet
fruits of the crosse, or the weakenes of the
enemies, or the greatnes of the reward, or
the example of the prophets, apostles, con-
fessors, and martyrs, or which is most, con-
formitie with Christ, whose we are, and in
whom we continue.

*Your louing Sisters looking upon you, pray-
ing for you, willing to suffer with you, and
most unwilling to be witnesses against you;*

The particular kirks of Christ
in Scotland.

